

The Boston Recorder.

MARTIN MOORE, PROPRIETOR.

BOSTON, THURSDAY, AUGUST 12, 1847.

Boston Recorder.

Visit to the Mammoth Cave.

Cincinnati, July 18, 1847.

MESRS. EDITORS.—A very agreeable party left this city a short time since, to visit the Mammoth Cave. It was my purpose to have joined them in the excursion, but I was hurriedly detained at Georgetown College, a day too long. But great disappointment was fortunate. My wife "was along," and the world will show that one representative was enough for one family. It was to live well as comfortably as possible in this vast world, and I trust that I have as much equanimity and forbearance as most persons. But then there are some trials quite unlike those for ordinary humanity. Let me appeal to you, Sir, and demand what fortune would attend your days, if you were compelled to live with a "sweet dot" who has been two days under ground, and at least twenty-four miles below ground? How could you bear such a burden? Her discourses, abominable among your associates about going through "Vulcan's Furnace," and over the "river Styx"? Where, Sir, I beg to know, would you, or any other gentleman of ordinary sensibilities, find "aid and comfort" in company with a "bosom friend" who boasts of having actually been in "purgatory," led in by the devil's arm-chair, and brought up a bundle of trophies in her teeth while she clambered from "the bottomless pit"?

Over and above all the rest, think what tall stories we, who did not make the unfortunate excursion, are fated to hear. Wishing above all things to avoid the least approach to any thing like "license of expression," I am glad the temptation was not presented to me.

But the most surprising part of the matter is, the party procured measurements and descriptions, which are well authenticated, and may interest you, benevolent people, of "Swallow's Cave" and "the Spouting Horn." Glancing over the aforesaid mysterious manœuvres of "notes," I find the following skeleton sketch.

The Mammoth Cave is situated in the interior of Kentucky, nine miles from Louisville. We had a fine steamboat trip from Cincinnati to this chief commercial town of Kentucky, and thence, in a coach chartered by the party, we were two days in reaching the great marvel of our search. Resting at the excellent Cave Hotel over the Sabbath, we were prepared early on Monday for a vigorous exploration. The ladies of our party, prospective brides and all, made their toilet for the day, and such a group!—Stephen, the renowned guide, appeared equipped according to established law, and we started for "the other world." The Cave yawned frightfully before us, and into its gloomy abyss we plunged, our guide leading the way, by steps of "rungs"; a curtain of oil, and lighted lamps. We soon find that the atmosphere is mild, dry, and exceedingly agreeable. Having passed through a series of numerous saltpetre works, and the famous giant's grave, we seem to be about in a vast ocean of darkness. A fire is kindled, and we attempt to peer through the gloom to the distant walls. At length the gray ceiling, supported by massive buttresses, is seen rolling dimly along, like far-off clouds. It is a remarkable series of rounded temples within, and is two hundred feet long, fifty feet high, and one hundred and fifty wide. Out of this are two passages, each one hundred feet wide, running five or six hundred feet, and covered by one single rock, smooth as art could make it; and without a single seam.

We thread the Audubon Avenue, more than a mile in length, fifty feet wide, and as many high. Thence we pass to the Main Cave, through a majestic tunnel which extends for miles. Proceeding down the Main Cave about one hundred feet, we enter the chamber of a quarter of a mile, with the "Giant's Chair." Above the pulpit is an organ-loft and large choir gallery, as natural as cut by man. One of our party sang a sacred song here, the slightest tones of which were exquisitely reverberated through all the stupendous temple.

Plunging still deeper in those awful regions, we come to the Gothic Avenue. This is about fifty feet wide and two miles long. The resemblance to Gothic arches is striking, the finish of which is as smooth and white as if just left by the plasterer. Passing through the Gothic Chapel. This is a spacious apartment, with innumerable stalactite columns arranged all around in a most picturesque style. Its resemblance to an old cathedral is astonishing. Not far beyond this is the Devil's Arm-chair, near which a sulphur spring bubbles up. Lover's Leap, Galileo's Dining Table, Cooling Tub, Napoleon's Dome, Cinder Banks, and Crystal Pool, are in this vicinity; but not stopping to describe them, we will return our way to the great Central Temple.

Not far from the stairs leading down from the Gothic Avenue to the Main Gallery, is the Ball Room; having a fine orchestra to accommodate a hundred musicians, and a lofty, smooth and spacious avenue, several hundred feet long, for fools to dance upon. We pass Will's Spring, a beautifully flooded in the huge well, Well Cave, Rocky Cave, &c., &c., and come to the Giant's Coffin. Here the wonderful curiosities begin, assuming every shape and aspect imaginable. A little beyond the Great Bend, our guide kindled a Bengal light, and revealed to our admiration a grotto amphitheatre of magnificence beyond all description grand.

But what shall we say of a still surer sign of the Devil's work—the Star Chamber! The optical illusion is perfect; myriads of bright stars appear studding the vast dome above, their bright twinkling contrasted with a comet, with its long, bright tail. Pressing on through the Fairy Grotto, and entering the Main Cave again at the Castle, we find ourselves in the Chief Temple. This is an immense vault, covering an area of two acres, a single dome of solid rock, one hundred and twenty feet high. The Cave of Stalactites, and the Grotto of Antipodes, are pugnacious, compared with this. Here ends the abomination of those Puritan times.

On the second day, we pass the three famous Pitt, Gorin's Dome, the Labyrinth, the Windings Way, and traversing Peacock Avenue, we approach the "Deep waters," over which we pass. Peacock Avenue was two miles long, decorated with beautiful grotesques. The boat-scenes at the Great Crossings and Dead Sea are lurid and terrific,

"Where the dark rock overhangs the infernal lake,
And磬着深沉的幽冥。

But leaving Styx, Charon, and his boat, behind, new wonders greet us. As we enter the Great Walk, every fountain is augmented by the tones of thunder, and the ripple of the boat

is its recent passage is still heard reverberating in the far-off caverns. A pistol fired here crashes like heavy cannon. Cleveland's Avenue, El Ghar, Silman's Avenue, and Wellington's Gallery, with their diversified wonders, conduct the traveller into the Elysium of Mammoth Cave. Carnal's Spring bubbles up for the healthy, and sulphur waters abound for the diseased. May's Vineyard invades the romantic, and the Holy Sepulchre demands. The most glorious and spiritual landscapes in Cleveland's Cabinet are full in replication of magnificence. It extends in a direct line about two miles, under a perfect arch of fifty feet span. The incrustations assume every form, and glister like diamonds. All this world of glory is constantly growing. Hundreds of tons of jewels, crowded off, lie at your feet. You wander amid these natural beauties, exclaiming, "O Lord, how manifold are thy works!"

But enough of miserable description. In this subterranean world of awful silence, sunless temples and magnificant decorations, scenes are important; the heart has instantaneous terrors, which swell in the bosom of the visitor. The Friends of Quakerism, both Trinitarian and Unitarian, arranged in a large apartment, looking out on Cleveland's Cabinet, offered in 1786. The Roman Catholics opened their first place of worship, in 1789. The Methodists began in 1795. Unitarian societies were not publicly known as such, in Massachusetts, prior to 1810, with the single exception of the King's Chapel congregation, which excluded the doctrine of the Trinity from their Liturgy, in 1785.

We have endeavored to form a list of the Congregational churches of Massachusetts, both Trinitarian and Unitarian, arranged in a large apartment, looking out on Cleveland's Cabinet, offered in 1786. The Roman Catho-

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THE RECORDER.

BOSTON: THURSDAY, AUGUST 12, 1847.

The Mexican War.

We are not non-resistants; we think nations as well as individuals may lawfully, as in the days of Moses, "stand for their lives." But it must be a great occasion, imminent danger of life, or what is as clear as life, which, by the religion of Christ, shall justify the shedding of blood. We have no idea that any such great occasion exists by which this war can be justified. Those who make the attempt are obliged to resort to the maxims of barbarous times and barbarous nations, and to what they call the laws of honor, carefully avoiding all mention of the precepts of the Lord Jesus Christ.

But it is not our object at this time to discuss what the political men and was hawks call the justice of the war; but rather to take notice of the imprecisions, folly, wastefulness and miseries of it, which are out of all proportion to any of the professed causes and objects of it.

Mexico is a very peculiar nation. The people, not less than seven or eight millions, are very ignorant and barbarous, a majority of them being savages, Indians in the most abject condition imaginable; and though the treasons done to have a free and royal government, and though, from time to time, they do establish such a government, they can enjoy it no longer than the commander in chief of their armies permits it. A popular general puts down and sets up a government at his pleasure. Since their recent emancipation from Spanish despotism, a number of constitutions have been made and abolished by the military, and scarcely any set of rules have convinced their administration for the time specified in the Constitution, but all have been crushed and put down by those who controlled the army, and others arbitrarily put into their places. There is no regularity or system in their legislation, nor in their intercourse with other nations, and nothing which deserves the name of liberty among the people; which the guardians of his reputation may not choose to leave it where he would leave it himself, if all were known. That Dr. Channing may have been inclined to enhance Model Trinitarianism in his latest days, is denied by nothing short of N. S. F., his adherent. This Dr. C. might do, and still hold fast the two great doctrines—Christian freedom, and the absolute duty of God, in contradistinction from the doctrine of the Trinity, "as this doctrine is required in the church at large. And as to the 'hounds of crusade,' on which he was, as we think, more fully sensible, they are not even known who subscribe them as a year of sacrifice, but as an honest and open badge of disinterestedness or profession of faith. Moreover, there are many Trinitarians, many of them staunchly orthodox in all points, who never signed any creed, or made any but a verbal and general profession of orthodoxy. This, if we are rightly informed, is the case with Rev. Charles Beucher, whose numerous agitated creeds, are so variously circulated by Unitarians, notwithstanding the strong teachings of those sermons as to the plenary inspiration of the Bible; but who is a superannuated Calvinist. Steven White and Andrews Norton must repeat this to "a Bibliothecary," or Bible-worshipper, of the deepest dye.

It is remembered, however, that we have anointed nothing as to the positive belief in which Dr. Channing died. As to our surmises, we stand ready to correct them, if need be, the instant that they have it in their power shall be pleased to publish it "bold forth more light" upon the subject.

In the well written article of N. S. F., he expresses his belief, that "there is a far greater proportion of the orthodox who are inclined to the Socinian or model view of the Trinity," than there is of the Unitarians. To this we can only say, that with a long and wide acquaintance among orthodox people, we have never seen or heard of a live specimen among them, or a Believer in that old and long exploded heresy. Against our ungodly brethren over the cold and cheerless veins of our bodies which sees no manifestation of true Godhead in him, and over the sensual blindness of mind which has no vision of the divine beauty of our Lord, N. S. F. offers, as if of offer, gives us four quotations from poetry, in which homage is paid to the God of creation, but nothing is said of worship toward the God of our redemption and sanctification. He is mistaken in supposing that he has thereby tempted us to call Unitarianism "a poet's notion of religion." Oh no, it is too cold and passionless for true poetry. It cannot inspire the warm life-bonds, nor kindle the heart-fire, of heavenly song. The lark cannot vie with the highest strains of devotion, unless it is striven to the sublime themes of incarnation, Redemption, Eternal Government, and their kindred doctrines.

We regret, that, in discharging a painful duty, we should excite the displeasure of N. S. F., toward whom, in his observations, we only feel a sorrowing tenderness. Though we condone the errors he has avowed, we presume not to judge of his heart, or to decide as to the result, if he shall unhappily die as he is. We still hope, that when he shall have made full proof of the enter captious and insincerity of Unitarianism, he will return his steps, st. whatever cost, to the gospel he has forsaken.

It is somewhat strange that the late editor of the Register should persistently pass by, not only our comments on his arrival of Model Trinitarianism, but also the criticisms of N. S. F., upon the same. Having so warmly espoused his belief, we see not how he can refrain from defending it, if he can; or assenting to it, if he must. But if he is not to be easily drawn upon the "pound of flesh?" The Indian mattock is, "if you pull on my corn, I will pull on your ear." Are we to practice on a similes argument? Am I obliged to see a man who cannot pay me my dues, and implore him till he shall pay the utmost flogging, though he can pay nothing? and because the rules of justice permit it? Are we justified in "letting slip the dogs of war," every time a nation refuses to pay us what it justly owes us? But though Mexico has no money, she has wild land, and will take our pay in land?" And are we then at war, and has all this misery been suffered, and all this expenditure been made, to obtain "more land?" If our nation believed this, would they not choose a new set of rules forthwith? We do not believe that any candid man in New England wishes for "more land."

"We have enough to the thousands generation." Who are the war spirits that these southern and western people, who, on this subject, are crazy, crazy for "more land?" It is a passion, a fanaticism of these people, and the wonder is that enough should "back them" in their craziness on this subject.

Let all good men pray for their appearance and forgoeance, and for end to be put to the sufferings of our own people and the Mexican people—for peace—we will not say honorable or dishonorable, for we do not think honor can be won or lost in such a war as this.

Model Trinitarianism.

We pursue this subject, not because we are desirous of taking part in any controversy relating to it, but because we would have our readers apprised of a great step toward scriptural views of the character and office of the Son, and of the Holy Spirit, which some at least among the Unitarians have taken, and which deserves to be recorded.

The Christian Register of July 31st, contains another article from N. S. F., in reply to our remarks upon a previous communication of his. Between conflicting principles, his mind seems to be quite confused. At last, in his eager grasping after some sort of union, he appears to be pleased with the thought, that Unitarians and Trinitarians are acting along—rather curiously to be sure—toward each other, and are trading to come together on Model Trinitarianism, as a sort of middle ground. He is "almost tempted to say,

"Not speed the tempest." The cheering fancy, however, bids away, as he tries to find his opinion expressed not long before, that this middle ground, exposed as it is to a compromise from both parties, is the less reasonable and tenable than the former's belief of the christian world in the doctrine of three persons in the Godhead.

He thus denies that the Unitarians are inclining to the modal doctrine of one and the same divine person acting in three modes or capacities; called severally the Father, the Son, and the Spirit. He makes a special effort to set aside our surmises, that Dr. Channing within a year of his death, manifested any inclination that way. Our surmises were grounded, not merely on the remarkable expression in his address to Lentox to which we alluded; but also on his later letters to Steven White, recently given to the public, in which he speaks of the common Unitarian scheme as almost a total failure in a moral point of view, and as affording no hope of any regeneration of society by its means. We have also had intimations from other sources, to which it would be premature to allude.

That there was a great change in his views, amounting very nearly to a change at what he had long and sincerely entertained and defended, we do not doubt. Whether the "vail of secrecy," which hangs over the sentiments with which he went into the presence of his God, shall ever be lifted in this world, we will not predict. Perhaps they had not been distinctly developed in his own consciousness. Perhaps the guardians of his reputation may not choose to leave it where he would have left it himself, if all were known. That Dr. Channing may have been inclined to enhance Model Trinitarianism in his latest days, is denied by nothing short of N. S. F., his adherent.

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For the Boston Recorder.

Dangers of a Country Life to a City Christian.

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My Dear Brother in Christ.—I learn that you are about to remove from the noise and dust of your crowded city, to our pleasant town. Many reasons induce me to rejoice. I anticipate great pleasure in your society. I hope our little church will feel the power of your example and ability. But there are some dangers incident to a country life, of which I wish to warn you. We have all heard much of the dangers of a city life, its temptations and snares. There are dangers also in the country; they lurk in the green fields, the gardens and the woods. My late friend L. G. found them. He made shipwreck of his profession, and took the first steps to commercial ruin, in the very house which you have purchased, and into which you now enter. I feel constrained by the love of Christ, to put you and your family on your guard. So many are the dangers that beset a city Christian on his removal into the country, that I cannot but hardly congratulate any Christian upon that degree of prosperity which enables him to purchase a "country seat."

We can define any object in nature, than, only by saying that it is a substance, distinguished from other substances by certain properties. A substance endowed with intellectual and moral facilities—thus constitutes our idea of being. Applying this definition to the Divine Mind without any change, we should say that the idea of God includes these elements—a substance, with a certain class of facilities, viz.— infinite intelligence, power, will, emotion, &c. &c. It is a substance infinite in all the attributes of a rational and voluntary nature.

Now our theory of the Trinity (which however we would by no means put forth as the only possible theory of a personal Trinity) is that the conception of the nature of a being is not to be applied to God without some change. There is a marked difference between the true conception of God, and the common conception of ourselves, as beyond the fact that it relates to the basis of property.

On Sabbath morning the city Christian awakes in the country at a late hour. The early rising of the week, to rouse his mounting-morn, he changes to his God, and makes a weekly draft on the day

of the Lord. Shakened in his mornes, he goes out to smell the fresh air, and see how his garden grows. It is late at evening when he returns from his business, he comes soon to it. His hours are only in the morning that he then has no time. How then can he enjoy what has cost him so much, if he do it not on Sabbath morning? He ties up the fallen vine, or clips with his knife the dead branch. He speaks to his horse; if he has one, throws a handful of corn to his horse, and chirps to his dog. And before his breakfast bell rings, he is accustomed to hear the church bell announce the hour of preparation for public worship. He hastens to his most hurried his devotions, and is late to church. His morning reading has been omitted; but also on his later letters to Steven White, recently given to the public, in which he speaks of the common Unitarian scheme as almost a total failure in a moral point of view, and as affording no hope of any regeneration of society by its means. We have also had intimations from other sources, to which it would be premature to allude.

That there was a great change in his views,

amounting very nearly to a change at what he had long and sincerely entertained and defended, we do not doubt. Whether the "vail of secrecy,"

which hangs over the sentiments with which he went into the presence of his God, shall ever be lifted in this world, we will not predict. Perhaps they had not been distinctly developed in his own consciousness. Perhaps the guardians of his reputation may not choose to leave it where he would have left it himself, if all were known. That Dr. Channing may have been inclined to enhance Model Trinitarianism in his latest days, is denied by nothing short of N. S. F., his adherent.

This Dr. C. might do,

and still hold fast the two great doctrines—Christian freedom, and the absolute duty of God, in contradistinction from the doctrine of the Trinity, "as this doctrine is required in the church at large. And as to the "hounds of crusade," on which he was, as we think, more fully sensible, they are not even known who subscribe them as a year of sacrifice, but as an honest and open badge of disinterestedness or profession of faith. Moreover, there are many Trinitarians, many of them staunchly orthodox in all points, who never signed any creed, or made any but a verbal and general profession of orthodoxy. This, if we are rightly informed, is the case with Rev. Charles Beucher, whose numerous agitated creeds, are so variously circulated by Unitarians, notwithstanding the strong teachings of those sermons as to the plenary inspiration of the Bible; but who is a superannuated Calvinist. Steven White and Andrews Norton must repeat this to "a Bibliothecary," or Bible-worshipper, of the deepest dye.

It is remembered, however, that we have anointed nothing as to the positive belief in which Dr. Channing died. As to our surmises, we stand ready to correct them, if need be, the instant that they have it in their power shall be pleased to publish it "bold forth more light" upon the subject.

In the well written article of N. S. F., he expresses his belief, that "there is a far greater proportion of the orthodox who are inclined to the Socinian or model view of the Trinity," than there is of the Unitarians. To this we can only say, that with a long and wide acquaintance among orthodox people, we have never seen or heard of a live specimen among them, or a Believer in that old and long exploded heresy.

Against our ungodly brethren over the cold and cheerless veins of our bodies which sees no manifestation of true Godhead in him, and over the sensual blindness of mind which has no vision of the divine beauty of our Lord, N. S. F. offers, as if of offer, gives us four quotations from poetry, in which homage is paid to the God of creation, but nothing is said of worship toward the God of our redemption and sanctification. He is mistaken in supposing that he has thereby tempted us to call Unitarianism "a poet's notion of religion." Oh no, it is too cold and passionless for true poetry. It cannot inspire the warm life-bonds, nor kindle the heart-fire, of heavenly song. The lark cannot vie with the highest strains of devotion, unless it is striven to the sublime themes of incarnation, Redemption, Eternal Government, and their kindred doctrines.

We regret, that, in discharging a painful duty, we should excite the displeasure of N. S. F., toward whom, in his observations, we only feel a sorrowing tenderness. Though we condone the errors he has avowed, we presume not to judge of his heart, or to decide as to the result, if he shall unhappily die as he is. We still hope, that when he shall have made full proof of the enter captious and insincerity of Unitarianism, he will return his steps, st. whatever cost, to the gospel he has forsaken.

It is somewhat strange that the late editor of the Register should persistently pass by, not only our comments on his arrival of Model Trinitarianism, but also the criticisms of N. S. F., upon the same. Having so warmly espoused his belief, we see not how he can refrain from defending it, if he can; or assenting to it, if he must. But if he is not to be easily drawn upon the "pound of flesh?" The Indian mattock is, "if you pull on my corn, I will pull on your ear." Are we to practice on a similes argument? Am I obliged to see a man who cannot pay me my dues, and implore him till he shall pay the utmost flogging, though he can pay nothing? and because the rules of justice permit it? Are we justified in "letting slip the dogs of war," every time a nation refuses to pay us what it justly owes us? But though Mexico has no money, she has wild land, and will take our pay in land?" And are we then at war, and has all this misery been suffered, and all this expenditure been made, to obtain "more land?" If our nation believed this, would they not choose a new set of rules forthwith? We do not believe that any candid man in New England wishes for "more land."

"We have enough to the thousands generation."

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THURSDAY, AUGUST 12, 1847.

THE BOSTON RECORDER.

The Editors' Table.

REPORT OF THE COMMISSIONERS OF COMMON SCHOOLS to the Legislature of New Hampshire, June Session, 1847. Published by order of the Legislature.

Prof. Charles B. Hallowell is the commissioner who has prepared this report, under the provisions of an act establishing the office of Commissioner of Common Schools, passed July 10th, 1846, which makes it the duty of that officer annually, in the month of June, to make to the General Court a Report on the Common Schools of the State.

Prof. H. is the first commissioner appointed under the law, and this report is the first of that kind in the State of New Hampshire. The report gives a concise statement of the present condition of the common school system of New Hampshire, and concludes with some excellent observations upon the great ends and objects of popular education. We are much gratified to find that so lively an interest is felt in the cause of education in our sister State, as the appointment of a commissioner indicates, and as the pages of this report confirm.

The DAUGEREOISSE. A Magazine of Foreign Literature and Science. Vol. I. No. 1. Published by John M. Whittier, 114 Washington Street.

This is a new weekly publication, intended to supply the public with reprints of articles from foreign periodicals. Its more especial object will be to furnish translations from the literary journals of France and Germany, and thus introduce the American public to an acquaintance with the learning of those two great and polished nations.

The present work is undoubtedly sound, and is very appetizingly presented; and we are anxious with the opening of every new number to ascertain whether it will tend to render more intimate the mutual relations of these countries. The mechanical execution of these documents is, we think, superior to anything we have before seen, in any similar publication.

Book-Keeping. By George N. Case.

This is a treatise on book-keeping, by the system of double-entry, or, as it is sometimes called, "the Italian method," because it was first practised in Venice, Genoa, and other towns in Italy, where trade was conducted on an extensive scale at a much earlier date than in England, France or other parts of Europe."

This system of book-keeping is practised in all extensive mercantile establishments, and by its governments keep their accounts. Mr. C.'s volume bears the mark of an intelligent and accurate mind, and is well worthy the attention of all whose business requires them to attend to the financial details of trade.

BIBLIOGRAPHY AND THEOLOGICAL REVIEW.

The contents of the August number of this able and scholarly quarterly, are as follows:—I. Zumt's Latin Grammar; 2. Capital Punishment; 3. The Spirit of Prophecy in relation to the Future Condition of the Jews; 4. German Literature in America; 5. Shakespeare—the old and the new Criticisms on him; 6. Correspondence between Professor Vogt and the Bishop of Rochester; 7. The History of Doctors; 8. Importance of a Parson Library in New England; 9. Missology.

THE TRUE BELIEVER; his Character and Duty and Privileges, elucidated in a series of Discourses. By Rev. Am. Wilson.

The design of this work is sufficiently designated by the title page. The topics dwelt on are of great moment to every believer, and its personal will interest and quicken him.

THE RESULT OF AN ECCLESIASTICAL COUNCIL, convened at Reading, Mass., June 15, 1847. For sale by Benjamin Perkins & Co.

The questions considered by this Council are of vital importance to Congregationalists. This is a document drawn up with great care by those who have studied the polity of our churches, and it will be read with interest by all who love primitive purity.

ONE FELLOWSHIP TO BE ALLOWED. A Sermon delivered by request, at Seaport, Me., by Stephen Thornton, Pastor of the Congregational Church in Seaport.

An able and timely discourse, in which the merits and demerits of Odd Fellowship are exposed to the public view in their true colors.

THE TALE OF MY LIFE; A Sketch by Hans Christian Andersen. Translated by Mary Howitt. Published by James Munroe & Co.

The writer of this autobiography is a native of Denmark, and an author who, from the lowest walks of life, has achieved a world-wide reputation; this sketch of his life is written with remarkable simplicity and artlessness, and will be read with interest by all the lovers of the simple, the pure, and the noble in the human character.

SONS OF THURE; A Tribute to the Memory of Alvin, Vienna, and Thomas Chalmers. By Robert Tarnhill. For sale by Huxley & Kett.

This is an eloquent discourse, preached in the First Baptist Church in Hartford, on the occasion of the death of Dr. Chalmers and Viest.

CLUBS & MISCELLANIES; Reviews, Essays and Addresses, by the late Thomas Chalmers, D. D. No. 1. To be completed in four parts. Price 20 cents each. For sale by Huxley & Kett, No. 1 Cornhill.

General Intelligence.

Guerrilla War in Mexico.

The Mexican Correspondence of the Missouri Republican, though its news is not always quite so late as we receive through other channels, is usually very accurate and trustworthy in any other way. Such is the character of the following extract from that correspondence, giving us a clearer and more distinct idea of the harrowing nature of the war open disclosures and transparent truths of our army in Mexico than anything else that we have read.—National Intelligencer.

Correspondence of the Missouri Republican.

JALAPA, [MEXICO] JUNE 17, 1847.

This is the last letter I shall write you from this place, and I pen this without knowing how or when I shall be able to give it a direction; that will enter me into the ranks of the Gulf of California. On the return of the 15th instant a party of about three hundred wagons, principally loaded with ammunition, succeeded in reaching this place. They were fourteen days coming from Vera Cruz, a distance of twenty miles, having been attacked by the guerrillas, who had cut off the trail, and had been compelled to follow a route through the mountains, which took them through the desert, and they had to travel over the sand, and were exposed to the heat of the sun, and to the want of water, and were compelled to drink salt water.

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